# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## MISCELLANY.

### *REV. BENJAMIN GOODIER.*

The interesting notice of Mr Goodier which appeared in the last Christian Examiner, contains several extracts from his letters and other writings, which cannot fail to impress the reader with the most favorable sentiments relative to the talents as well as to the christian temper and attainments of this eminent young minister.

He entered Mr Aspland's Academy, at Hackney, in April 1813, with a view to become prepared for the ministry. This change in his original occupation and prospects was effected by the benevolent interference of some christian friends who were desirous that he should be brought into a sphere of greater usefulness, and one for which his talents and temper of mind eminently fitted him.

At the time he entered the Academy at Hackney, his journal contains the following entry.

"April 25, 1813. On this day, I shall complete my twentieth year. It becomes me to consider the many blessings I have enjoyed in the course of my life, also the improvements I have, or might have, made of them. In this period, the goodness of God towards me has been great indeed; the mercies I have received have been greater than I can value, and more than I can number. Who is it that caused me to be born in a country where the glad tidings of the Gospel are heard? Who is it that has given me parents, who have educated me to consider the Gospel as the best gift of God to man? Who is it that, amidst the many corruptions of Christianity, has so appointed things, that I have been brought up in the knowledge of 'the only true God and of Jesus Christ, whom he hath sent;' knowledge which is invaluable; 'which tends to comfort the heart and disperse these clouds of darkness, those mists of superstition, which attend the popular systems of theology?' 'I have lately arrived at this place for the purpose of entering upon the studies preparatory to the christian ministry; this object is one of the most important which can engage the attention of any man. By entering here, I become placed under many obligations and duties, to which I have hitherto been a stranger, and am, indeed, exposed to an awful responsibility. Whether I consider the expectations of my friends and relations, the obligations I am under to the supporters of this Academy, the necessity of doing credit to my worthy Instructor, or the importance of the office I am preparing to fulfil, the great variety of the knowledge I ought to possess, connected with the shortness of the time allowed for the preparation, I feel my mind forcibly impressed with the absolute necessity of redeeming the time. May God assist me in this arduous undertaking, and whatsoever I do, may it prosper!'"

The following is an extract of a letter written during a period of illness which he spent in his native village, and in which he was unable either to preach or pursue his studies.

"I find the interests of Unitarianism here to be in a very flourishing state. During my absence, the spirit of rational inquiry and of zealous exertion, which had been excited principally by the missionary labours of Mr. W. and the lectures of Mr. G., have been much more generally diffused than ever, and I think I may safely venture to say, that now, in the different Unitarian congregations in and about Manchester, there are but few, even amongst the young, who are unable to give a reason for the hope that is in them. One of the most pleasing effects of this spirit is, the establishment of a quarterly conversation meeting amongst the young people of several congregations around Manchester, to be held in rotation at their different chapels, for the discussion of subjects connected with Theology. This meeting has already been carried on a year; it has excited the attention and provoked the opposition of the orthodox sects, and in consequence has drawn our young friends into discussion. If it be steadily conducted, I anticipate great advantages from it, not only in exciting and keeping up the spirit of free inquiry, but also in bringing the members of the congregations connected with it into a more intimate acquaintance with each other. Notwithstanding the good already done, there is still much to do—the moral state of the villages around me is very deplorable, much worse, I think, than before peace—drunkenness and swearing fill our streets, and I shall never think the triumphs of Unitarianism complete, till it has not only corrected the *sentiments* of the religious world, but also impressed the hearts and reformed the *practice* of those who never felt the influence of religion. The harvest therefore is truly plenteous, and I may add, the laborers are few; indeed, when I compare the number of laborers with the extent of the work, and reflect on the satisfaction which must be felt by every diligent laborer, I must acknowledge, that were the message of Hezekiah sent to me, 'Set thine house in order; for thou shalt die, and not live;'—though I should have no doubt but such a message would be intended by the all-wise Disposer of events, to remove me from the present to some other state of enjoyment and usefulness, yet I should feel reluctant and unhappy.'"

His health was at length so impaired that it became necessary for him to make its restoration a principal object of attention. His letters at this time show how deeply he was interested in the cause of religion.

"The following passage (says the author of his memoir,) exhibits the quick sensibility with which he felt the privation of the exercise of his accustomed powers of usefulness, chastened by that spirit of resignation and piety which taught him to extract good even from the darkest dispensations of Providence, and made affliction itself a source of increasing virtues and trust. 'I had hoped that the country would have been highly beneficial, but I cannot say that I am much better than when I left London. I feel the deprivation of health more keenly here, perhaps, than I did at Durham-house, because there is so large a field of usefulness, and such a prospect of success around me. If I were able I could be fully engaged in preaching and conversation meetings in the neighboring villages. We want preachers for the poor, and I flatter myself that I could be useful amongst them. I am aware, however, that we are apt to entertain too high an idea of our own labors, and to attach too much importance to them; and if there was need of me in the vineyard of the Lord, I should be fitted for the work. Some of the happiest moments of my life have been spent in the labors connected with the Christian ministry, and I am anxious to resume and continue these labors. But if the all-wise Disposer of events, in whose hands our breath is, and 'whose are all our ways,' ordains otherwise, I shall strive to resign myself. I am fully persuaded that *His* appointments are wisest and justest, and best; and that under *His* fatherly government we are all safe. As a Christian, and especially as a Unitarian Christian, I trust I shall never be long unhappy. Could I attain to that firm conviction of the Divine goodness in all his dealings with men, which animates your breast, and breathes in all your writings and conversation, I should rejoice and be happy indeed."

His first ministrations were to a society at Oldham, and he become strongly attached to the people and ready to make almost any sacrifices for their good. The following extract of a letter addressed to Mrs Hughs, will be read with interest.

"To return to Oldham. Our infant society continues to gain strength, and if it be well nursed, I have no doubt of its future prosperity. Since the opening, the attendance has been very encouraging, and still keeps up. * * * I am delighted every time I preach there, with the fixed and serious attention of the congregation. Most of those who join us are poor people, but we have one or two families of some property, able and willing to receive and entertain the ministers who come to preach. A few weeks ago I was determined to know something of the people who have lately joined us, and I went to see six or seven families, with whom I was previously unacquainted. I found them composed chiefly of persons who for many years have been in the habit of altogether neglecting public worship. They have been disgusted with popular theology, and popular preachers, and have therefore laid aside all religious profession, or rather have never gained any religious character.—This I find to be the case with most of our converts; they are sensible and well disposed, but no religion, except Unitarianism, would ever have done them good. In consequence of a total neglect of public worship, they have not the devotional habits we should wish, and it will require some time to form them.—There is a numerous body of such people in the neighborhood of Oldham, some of whom have become Deists, by reading Paine's works; so that on the one hand, we have to contend with the bigotry of orthodoxy, and on the other, with unbelief and indifference, however, we gain ground; and such is my conviction of the efficacy of Spiritual Christianity, that I believe, and am confident, that we shall gain ground. The society are very urgent with me to engage myself as their minister, a request which places me in a difficult situation. The arduousness of the task would ill comport with my precarious state of health; and the smallness of the salary they would be able to raise, ill suits the present posture of affairs. On the other hand, there are several inducements to my acceding to their request. By so doing, I should be building upon my own foundation. Their existence as a society, and mine as a Christian Minister began together. They are strongly prejudiced in my favor; and, however poor, will always be an affectionate, and many of them a pious people; two of the members can assist in preaching, and many of them, by conversing, are able to advance the cause. I know their habits, have been accustomed to their manners, and should be more likely perhaps to be useful than a stranger. My wants are very few, and will be easily satisfied. I live very cheaply at home, and I am confident that by devoting myself to the service of the poor, I shall be laying up treasures in Heaven. Dr Boerhaave used to say, that the poor were his most profitable patients, because God was their paymaster. These considerations incline me to accept their ivitation, reserving to myself the liberty of suspending the next Spring and Summer in re-establishing my health. Preaching is injurious to me; but I refrain from it as much as I can. I am apt to forget myself sometimes when in the pulpit, and on Sunday last was so pleased with my subject, that I spoke too loud and too long, which brought on a pain in my breast. It has now left me and my cough is seldom troublesome. I intend to visit Mr F. towards the middle of next month, and as summer advances, I may perhaps remove more southward. * * * What beautiful and useful papers Mrs Cappe has lately given us in the Repository; and if it did not look like flattery, I should say the same of "the last (sad word) poor man's friend." When I read such papers, I am tempted to wish that writers like Mrs H. and Mrs C. might live forever; and were it not that such a wish would be injurious to you, I should certainly utter it; but when christians like you 'can stand a tip toe on the mountain top of human life, look down with pleasure upon the valley they have passed, and sometimes stretch their wings in joyful hope of a happy flight into eternity," it were cruelty to bind them down to earth. The world's loss will be your great gain. I do not say this as a believer in that comfortless sleep of ages, of which you speak so resignedly; but as convinced, that whether dead or alive, we are in the hands of our Father, in whose hands it shall be *well* for the good."

"Your reflections on the polite indifference of the — congregation are forcible and just; they are but too applicable to our Unitarian brethren; and I fear that even where indifference has given place to zeal, it is too often a sectarian, rather than a Christian—a speculative, rather than a practical, zeal. Are not many of us too solicitous to clear the head to leave time for the improvement of the heart? I think this is the rock on which we are in danger of splitting. The high born hopes, and glorious prospects of the Christian are too seldom the topics of conversation amongst us; and we are so afraid of enthusiasm and superstition, that we scarcely dare to be pious.'"

The following fine remarks, in relation to the peculiar situation of Mr Goodier, by the author of the Memoir, must not be omitted.

"In contemplating Mr Goodier's situation at this period, the disinterestedness of his character is peculiarly apparent—cut off from the pursuit of his studies, and the completion of his education, by his unfortunate state of health, his thoughts might naturally have turned upon himself, and his own future circumstances; but in the midst of languor, disappointment and disease, his first cares and solicitudes, were still evidently for the improvement, the virtue, and the moral interests of others. To gain a subscription that might afford a place of worship for the diffusion of pure and Scriptural Christianity amongst his people, he had roused himself from the indulgence of needful relaxation, and submitted to toil, solicitation, and trouble; and having at length effected this object so near to his heart, he was now contemplating still further efforts in the same cause. With few inducements but the increased power of doing good, and the benefits he might thus confer upon the poor, he was about to accept a situation, which would necessarily expose him to new cares and anxieties, to many unavoidable exertions, and much responsibility and privation; he was fully aware of the high and arduous nature of the duties he was going to undertake, and particularly the toil attending the cultivation and improvement of many of the congregation, who, though affectionate, were yet ignorant, and required a watchfulness unnecessary in the high classes of society. All these objections Mr Goodier weighed as light in the balance, when compared with the opportunity of sowing the seeds of knowledge and virtue. To reform the sinner, to comfort the miserable, to instruct the careless, and thus to be the means of turning many to righteousness, was to him the most delightful of all tasks, and he welcomed with gladness the prospects thus held out to him of preaching the Gospel to the poor. In becoming *their* minister he endeavored to become also their friend and brother; he visited them with affectionate interest—he participated in their pains and sorrows—he became their faithful adviser and comforter; these were pleasures which alleviated the interruptions of sickness, and which brightened his lonely hours with the light of benevolence and joy."

### CHARLES BUTLER'S BOOK OF THE ROMAN CATHOLIC CHURCH.

The vindication of the Roman Catholic Church by the above writer in reply to Dr Southey's Book of the Church, is a work which any religious communion may be proud to have produced and equally so to claim its author as their own. Of its ability it is enough to say that it will task to their full extent the powers and resources of his distinguished antagonist, should he see fit to reply; and of its spirit, that such a work would silence forever the clamour against religious controversy. On the ground of its operation in this respect, it would be admitted as a fair example of that class of writings. We here present an extract from one section of the work entitled, "Was the Reformation attended by a general Improvement in Morals?" It consists, as will be seen, of bumiliating concessions in the negative by the most eminent of the first Reformers.

"*Was the reformation attended by a general Improvement in morals?*

"The primitive reformers themselves assert the contrary;—'We see,' says Luther,' 'that, through the malice of the devil, men are now more avaricious, more cruel, more disorderly, more insolent, and much more wicked, than they were under popery.'—'If any one wish,' says Masculus, 'to see a multitude of knaves, disturbers of the public peace, &c, let him go to a city where the gospel is preached in its purity,' (he means *a reformed city*);—'for it is clearer than the light of the day, that never were pagans more vicious and disorderly than those professors of the gospel.' 'The thing,' says Melancthon, 'speaks for itself. In this country, among the reformed, their whole time is devoted to intemperance and drunkenness, (*immanibus poculis*). So deeply are the people sunk into barbarity and ignorance, that many of them would imagine they should die in the night, if they should chance to fast in the day.' Neither was this growth of vice and ignorance confined to foreign kingdoms. 'In this nation,' says Stubbs, after he had made the tour of England, 'I found a general decay of good works, or rather a plain defection or falling away from God.—For good works, who sees not that they,' (the papists of former times), 'were far before us, and we far behind them?'—Erasmus thus describes the fruits of the reformation; he was, indeed, a catholic, whom the protestants allowed to have been partial.—He was an eye-witness to the introduction and progress of the reformation; he observed its workings with the eye of a philosopher, and marked them down with the accuracy of a candid and correct historian; 'And who,' says he, 'are those gospel people? Look around you, and show me one who has become a better man;—show me one, who, once a glutton, is now turned sober;—one, who, before violent, is now meek;—one, who, before avaricious, is now generous;—one who before impure, is now chaste. I can point out multitudes, who are become far worse than they were before. In their assemblies you never see any of them heave a sigh, shed a tear, or strike his breast, even on the days that are sacred to affliction. Their discourses are but little else but calumnies against the priesthood.—They have abolished confession; and few of them confess their sins even to God.—They have abrogated fasting, and they wallow in sensuality. They have become epicurians, for fear of being Jews. They have cast off the yoke of human institutions, and along with it, they have shaken off the yoke of the Lord. So far from being submissive to bishops, they are disobedient to the civil magistrates. What tumults and seditions mark their conduct! For what trifles do they fly to arms! St Paul commanded the first christians to shun the society of the wicked; and, behold! the reformers seek most the society of the most corrupted; these are their delight. The gospel now flourishes, forsooth, because priests and monks take wives in opposition to human laws, and in despite of their sacred vows. Own it; it is folly to exchange evils for evils, and madness to exchange small evils for great ones.'—'Indeed,' says Melancthon, weeping while he says it, 'speaking modestly, any other state of things, in any other age, exhibits the beauty of an age of gold, when it is compared to the confusion which the reformers introduced.'"

"Capito, a great partizan of Luther, and much connected with Bucer, writes thus to Farell, a leader among the Calvinists; 'As they have wholly deprived the clergy of credit, it is natural that all should change for the worse. There is no longer any order in the communities. I acknowledge the great evils which we have occasioned in the church, by rejecting, with so much imprudence and precipitation, THE AUTHORITY OF THE POPE. The people is now without bridle or curb, and despises all authority; as if, by abolishing the papacy, we had suppressed, in the same manner, the power of the servants of the church, and the efficacy of the sacraments! Every one now exclaims,—I have enough to guide myself! As I have the gospel to lead me to the discovery of Jesus Christ and his doctrines, what need I of other help?'—'All the waters of the Elbe,' Melancthon writes to one of his correspondents,' would not give me sufficient tears to bewail the miseries of the reformation. The people will never submit to the yoke which the love of liberty has made them throw off. Our partizans fight, not for the gospel, but ascendency. Ecclesiastical discipline no longer exists. Doubts are entertained on the most important subjects; the evil is incurable.'"

"Bishop Burnet gives the following view of the state of morality in England, in the reign of Edward VI;—'The sins of England did, at that time, call down from heaven heavy curses. They are sadly expressed in a discourse that Ridley wrote after, under the title *Of the Lamentations of England;* he says, that —lechery, oppression, pride, covetousness, and a hatred and scorn of all religion, were generally spread among all people; but chiefly those of higher rank.' Lechery,' says Latimer, 'is used in England, and such lechery, as is used in no other part of the world. And it is made a matter of sport, a trifle, not to be passed on or reformed.' I might cite passages equally strong upon the state of morals in the reign of queen Elizabeth, both from Strype, a zealous advocate for the reformation, and Camden, the queen's historiographer; but I have no pleasure in describing such scenes, and nothing short of your strong abuse, and,—I must say, —misrepresentation of the religion and morals of catholic times, would have induced me to transcribe the preceding passages.—With one question more, however, I beg leave to trouble you."

"You are undoubtedly acquainted with the following strange passages in different works of Luther; he first describes his conduct and feelings, while he remained within the pale of the catholic religion, and observed the rules of his order;—'When I lived in my monastery, I punished my body with watching, fasting and prayer; I observed all my vows of chastity, poverty and obedience. Whatsoever I did, it was with singleness of heart; with good zeal, and for the glory of God, &c. I feared grievously the last day, and was, from the bottom of my heart, desirous of being saved." Here, he presents us with a picture at once amiable and respectable; and, as there is no reason to suppose that Luther, excelled, in piety, the generality of his companions, it may be considered a fair representation of *the general character* of the members of religious orders when the reformation broke out."

"Now hear the description, which he gives of himself, after he had commenced reformer;—'I am burnt,' he said, 'with the flames of my untamed flesh; I am mad almost with the rage of lust, and the desire of women. I, who ought to be fervent in spirit, am fervent in impurity, in sloth, &c. Relying on the strong foundation of my learning, I yield not, in pride, either to the emperor, prince or devil; no, not to the universe itself.' What can you say on his allowance of divorce and polygamy, of the permission granted by *him, Melancthon, Bucer,* and *five other ministers,* to the prince of Hesse Cassel, to have two wives at the same time?"

"You also know the strange poetical effusion of *Beza,*"

"'Abest Candida,—Beza, quid moraris!'"

"Now, in all the legends, in all the other monkeries —*I use your own words,*—which you have so strongly, vituperated, is there even one so scandalous, or so likely to corrupt the morals of its readers, as these passages in the works of the acknowledged patriarchs of your church?"

### *EDUCATION OF THE CHOCTAWS.*

The chief men of the Choctaw Nation of Indians, have sent to the care of Col. Richard M. Johnson, of Kentucky, *twenty one* youths, to be educated in the neighborhood of his residence. The object is to manage them in every respect as if they were the sons

of respectable farmers—they are taught by the Rev. Thomas Henderson, who will prepare some of the most promising youths to graduate in the Transylvanian University.


# CHRISTIAN REGISTER.

SATURDAY, DECEMBER 3, 1825.


## ECCLESIASTICAL.

Lutheran Synod. The late annual meeting of the General Synod of the Evangelical Lutheran Church was held at Fredericktown, Md. At this meeting of the Synod it was determined to establish a Theological Seminary. The location of the seminary is not yet fixed. A Board of Directors will meet at Hagarstown, in March next, for the purpose of determining where it shall be situated.

The New York Observer informs us that at this meeting of the Synod, the new Church at Fredericktown was consecrated "to the exclusive glory of the great Three one God."

It has been customary to dedicate christian churches to the God of Israel,—the God of Christians. "Hear, O Israel, the Lord our God is one Lord" Deut. vi. 4.—"For though there be that are called gods whether in heaven, or in earth, (as there be gods many and lords many) but to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we in him." 1 Cor. viii, 5, 6.

The Lord Jesus Christ taught, (Mark xii. 29,) that "The first of all the commandments is,—Hear, O Israel, the Lord thy God is one Lord." The Lutheran Synod, it seems, think that this is not the first of all the commandments, and that Jesus Christ taught false doctrine on this subject. They maintain that the first of all the commandments is, Hear, O Israel, the Lord thy God is a Three one Lord.

King Solomon, in the sublime prayer offered at the dedication of the Temple, (1 Kings viii, 23.) said, "Lord God of Israel, there is no God like Thee in heaven above or on earth beneath." The Lutheran Synod think not so. They have found a deity, it seems, which better suits their purposes.

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The Trinitarian Congregational Society in Taunton have invited the Rev. Erastus Maltby to become their pastor; and the Rev. Mr Finch, of Cherry Valley, N. Y. has received a similar invitation from the Congregational Society in Holliston.

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Rev. Mr Duncan. Our readers will recollect that Mr Duncan of Baltimore has lately published a book against creeds and confessions of faith, as exclusive terms of Christian and ministerial fellowship. This book it seems, has drawn upon him the displeasure of the Synod, and his pastoral relation to the people with whom he has been connected in the ministry, has been dissolved by a vote of the Synod.

The New York Observer gives the following account of the proceedings of the Synod.

"It seems that Messrs Duncan and M'Lean, received from the late second Presbytery of Philadelphia, a certificate of dismission and recommendation, which they presented to the Presbytery of Baltimore, and were not received by that Presbytery "because they were understood to disown and oppose the confession of faith and form of government of the Presbyterian church." On the second day of the session, their case was presented to the Synod, and the Rev. Drs Wilson, Dickey, Neil, Laurie, and Martin, were appointed a committee to confer with them on the subject of their present state, views, and relations. In their report to the Synod, the committee say, "that after a free, and, it is believed, candid conversation with these brethren, they feel themselves warranted to state, "that said brethren entertain no opinions materially different from those exhibited in our standards, on the subjects of doctrine and order in the church of God; and that it is their sincere wish to continue, if they can do so with a good conscience, members and ministers of the Presbyterian Church. They do, however, object to any use of creeds and confessions in the Church, as exclusive terms of christian or ministerial fellowship, under the strong apprehension that it tends to beget a substitution in some measure, of the creeds and confessions so used, in the room of God's Word, which they regard as the alone rule of faith and practice. But while they claim a right freely to express such opinion on all occasions, when it appears to them duty calls thereto, and to act accordingly; they hold themselves bound to consult the peace and edification of the Church, by exercising forbearance towards their brethren, who may differ from them on the subject."

"The committee then proceed to say that, while they do not in the least concur with Messrs Duncan and M'Lean in their opinions relative to creeds and confessions, but most explicitly avow their full belief of the utility of such confessions, and especially of the excellence of that of the Presbyterian Church, they are entirely of the opinion, that forbearance in this case will be the duty of the Synod, and recommend that Messrs Duncan and M'Lean be attached to the Presbytery of Baltimore. This report was not adopted; and Messrs Duncan and M'Lean then informed the Synod that, when they withdrew their papers from the Presbytery of Baltimore, they withdrew from all connexion with the Presbyterian Church in the United States, and that they then again declared themselves no longer amenable to the Synod or to any Presbytery under the care of the General Assembly. Whereupon, the Synod, Mr Duffield dissenting, passed the resolutions to which we have alluded, dissolving the relation between them and their respective congregations."

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### JEWS IN PERSIA.

The Jews of Persia are subjected to great oppressions. A letter of Mr Wolf, dated at Bassorah, Aug. 1824, and addressed to the Directors of the London Jews Society, was published in the Jewish Expositor for October. He states that the Jews of Bassorah inform him that they are more persecuted in Persia, than their countrymen are in the Ottoman empire.—"There are sixty Jews, (says Mr Wolf,) in Bassorah who sought an asylum in the land of a tyrant, on account of the greater oppression which they suffered in Persia.

The following extract is the reply of Elian Ben Abraham Levi, to the inquiry of Mr Wolf, "why he left Shiraz."

"On account of the hardness of our captivity, which is great, through the abundance of our sins. When we are assembled in the synagogue, we are often surprised by the entrance of a soldier, sent by government, with an order in his hand to pay such and such a sum to the Shah! Our law forbids us to curse the king, and for this reason I will not curse my king, nor curse with a cursing the Shah of Persia. But I must say, we wait anxiously for the redemption; for heavy is our captivity, heavy is our burden, heavy is our slavery. I have been at Jerusalem, and in the land of Aghwan, (Afghan,) even down to Bokhara, the Jews are every where princes, in comparison with those of the land of Persia."

The Jews at Bokhara are in a much more peaceable and happy condition than in Persia. This is also the case in the land of Afghan. The Mahometans and Jews live together in peace. The reason of this friendliness of the Mahometans to the Jews is, that these Mahometans pretend to be descendants of the *ten tribes*. This coincides with a statement of Dr Buchanan, who said he had a servant who called himself a Jewish Mahometan.

Mr Wolf proposes to visit the Afghan country for the purpose of ascertaining more fully the state of the Mahometans.

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### NEW CHURCH.

The Christian Inquirer of the 26th ult. furnishes the following account of the ceremony of laying the corner stone of a new Church founded on liberal principles in New York.

On Thursday last, agreeably to public notice, the corner stone of the Second Congregational Unitarian Church, corner of Prince and Mercer Streets, in this city, was laid in the presence of six or seven hundred persons, who had assembled to witness the ceremonies. The Throne of Grace was addressed in a very appropriate and fervent manner by the Rev. William Ware, Pastor of the First Congregational Church, after which the corner stone was laid, enclosing a brass plate with the following inscription:

The Second Congregational Unitarian Church
In the City of New-York;
Erected by Private Subscriptions.
This Stone laid with Religious Ceremonies,
November 24, 1822.

*To us there is one God the Father, and one Lord Jesus Christ.*
1. Cor. viii. 6.

Reverse.

Asaph Stone, J. G. Pearson, Robert Schuyler, } Building Committee.
H. D. Sewall, Treasurer.
Isaac Lucas, Master Builder.

When the stone was laid, the Rev. Mr Ware addressed the assembly in an animated and impressive manner, and to the sentiments delivered on the occasion, every sincere and liberal Christian will cheerfully add his hearty amen. The day was uncommonly pleasant for the season, and every thing conspired to render the scene peculiarly interesting, and the aspirations of many hearts ascended to the Giver of all good, that prosperity may attend the undertaking. We are pleased to have it in our power to lay the address before our readers, which should be read with attention by every one who wishes to have a summary of Unitarian belief.

### ADDRESS.

It is a good custom, that when about to lay the corner stone of a building to be dedicated to God and his worship, we assemble together and ask his blessing on the work, and, that to those who are standing around we declare the motives by which we are actuated, and explain the principles of that christian faith in which we commence so interesting a labor.

We begin, then, in the building of this house of prayer that the increasing numbers of those who are believers in the strict unity of God and lovers of real christian liberty, may have a convenient place to gather themselves together and unite in the solemnities of social worship—where they may pray to the only God through the only mediator—where they may hear the doctrine of Christ preached, as they think, in its first simplicity, and where they may be built up together in the knowledge and obedience of the truth as it is in Jesus. With the greater attention that is daily given by christians of every name to the discovery of truth and the detection of error, and with the increase of our city it has necessarily happened, that the number of Unitarian believers has greatly multiplied and that more ample accommodations for religious worship are needed. It is to meet this want that we have begun to lay the foundation of this house of prayer. When four years ago, the building of the first congregational church was commenced in this place, it was little thought that in so short a time the erection of a second would become necessary.—But through the blessing of God on the cause of pure christianity, the most ardent anticipations of those who first entered into this field of honorable labor have been more than answered, and we hope and pray that before an equal period shall have elapsed, through the continued blessing of heaven, another will have been begun and completed.

To those who stand here, and some of whom may be ignorant of the principles of that christian faith which we profess, and in behalf of which we begin this church, to them and to all who are here present, I would say, that we lay this stone, the corner stone of a christian temple, in the firm and happy belief of one God, the Father, Almighty, wise, just, good and merciful, the God of our lives and the God of our salvation. Rejecting as the inventions of a benighted age of the church all distinction of person in the Deity, and all ideas of his character that do not comport with the paternal relation which he sustains to his creatures—we here begin a house, where God may be worshipped as the only God, the Father, without equal, without partner, through faith in Jesus Christ his well beloved Son our Saviour and Redeemer. Believing thus, as we think, on most certain warrant of holy Scripture we look up with humble confidence for the blessing of Almighty God on our undertaking.

We lay this stone—as joyful believers in Jesus Christ; as believers in the *divinity of his mission*—in the supreme authority of his doctrine—in the miracles which he wrought, by the power of God, in confirmation of the truths he uttered. As believers in his prophetical and mediatorial character—that he is the only true prophet of God, that his religion is the only one that has God for its author, and the true happiness of men for its end—that all the commands, precepts, institutions of Jesus have the force and delegation of divine commands, precepts, and institutions, that he is the only appointed medium of approach to God by prayer—that in his name all acceptable worship must be offered up—that the rejection of him is the rejection of God—that they who despise him, despise him who sent him. And we hope that they who believe thus in Christ, will, here, long enjoy a holy and happy communion through him with the Father of their spirits—that their faith, will here receive new strength—their good principles be confirmed and settled—their virtuous habits established—their devout affections enlivened and purified—that this house will indeed be then the house of God and the gate of heaven.

We lay this stone—in a belief of the christian doctrine of a resurrection from the dead, and of a state of righteous retribution beyond the grave—in the belief that all they, who, according to the light they have, lead virtuous and devout lives, shall through the infinite mercy of God, declared in Jesus Christ, be received to eternal life and joy—and that the unjust—all they who despise the riches of the goodness—forbearance and long suffering of God shall be reserved unto the day of judgment to be punished.

We lay this stone—as believers in the divine authority of the Sacred Scriptures of the Old and New-Testaments. We believe these books to contain the whole will of God as it was revealed to the Jews by his prophets and to the world by Jesus Christ his Son. The Bible is the rule of our faith; its chapters and verses are the articles of our creed—the Bible is the rule of our conduct—the Bible is the charter of our immortal hopes. With this volume open in our hands, we go, we walk fearlessly through the world; sure that it will guide us right in the midst of duty and trial and lead us at last to the desired heaven. We rejoice in our possession of this blessed book, we thank God for his gift, and it is our fervent and constant prayer that the time may soon come when all men in all parts of the earth shall possess it, understand it and obey it.

We begin this church as practical believers and defenders of that great Protestant principle of the right of private judgment in matters of faith. We yeild up our right to understand and interpret the sacred Scriptures for ourselves, and to believe as we see evidence to preponderate this way or that, to no man or number of men, to no Church, or Council, Synod or Assembly. We think we are answerable to God alone for the faith we adopt, or the faith we reject, and that man has no power to meddle in the case. And we trust that from this place no man or woman shall be denounced for their faith in Christ, be that faith what it may. And ere one such Anathema should be uttered within these walls, we pray they may crumble to their foundations.

We build this church in perfect charity, we hope, with Christendom and the world—for we build it as Christians; and Christians should love not only one another, but mankind. We wish indeed that our own peculiar opinions should every where prevail, for we believe them to be the pure, undoubted truth of God; but we would not make one convert by violence, or the sacrifice of peace. An over heated zeal has been a principal source of the miseries the church has endured. Christian sects have been willing to propagate their opinions at any cost, from mistaken ideas of their importance. They have forced, not followed Providence. May we avoid their error; and though persuaded that our opinions are true, and important as true, and must ultimately prevail, let us not hasten too fast, but wait the fit concurrence of times and circumstances. God watches over his truth as he does his material creation, and in his own time, and in his own way will raise it to honor and a universal empire.

And now, brethren, (I use the words of another on a similar occasion.) let us depart from this spot—from this moment holy ground, set apart henceforth from ordinary uses, and consecrated to things divine. Where the heavens now swell above us, declaring their Maker's glory, shall soon be interposed a roof of human workmanship, beneath which shall be declared the bright glory of his redeeming love. It shall intercept the light of yonder sun, whose beams shall no more fall upon this place, but the more reviving beams of the son of righteousness shall rest there without a cloud. The dews of night shall come down upon this spot no more, and the winds of the ocean shall henceforth be excluded, but the dews of divine grace, as we trust, shall plenteously visit it, and the gentle breathings of the Holy Spirit, shall never cease to shed upon it life and peace. And from this place, where now perhaps for the first time the voice of Christian worship has ascended to heaven, there shall go up generation after generation, to the end of time, incense and a pure offering from multitudes of humble and believing hearts.

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### *BAPTIST THEOLOGICAL SEMINARY.*

The Executive Committee of the Baptist Education Society has recommended the establishment of a Theological Institution for the education of young men for the Christian Ministry.

The regular course of instruction is to occupy three years. In addition to the original languages of the scriptures, the studies are to be, Ecclesiastical History, Biblical Theology, and Pastoral Duties, and "in short," says the report, "the various studies and exercises appropriate to a Theological Institution, designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully."

The Students are not requested to subscribe to any test of faith. The Professors are to be considered as constituting a faculty for the general regulation and government of the Institution. The course of instruction, we are told, will commence in the vicinity of Boston, on the 28th ult. The Rev. Ira Chase, late professor in the Columbia College, at Washington, has been appointed Professor of Biblical Theology.

### *JUVENILE DELINQUENTS.*

We notice with much satisfaction that the subject of Juvenile Delinquents is again brought before the public by the Boston Courier, a paper which rightly claims the honor of having first urged this important subject on the attention of our citizens. We regret we have not room this week for the remarks to which we allude, and for the valuable extract from the New-York papers relating to the success of the institution in that city, called the Refuge for Juvenile Delinquents. We believe that the interest felt on this subject is daily increasing among us, and that there is a disposition on the part of many gentlemen of wealth and influence to attempt something for the amelioration of the condition of this class of children. The practicability of measures for their relief and improvement is daily increasing upon us. For ourselves we ask no further proof of the practicability and the duty of such measures, and we trust that many of our readers do not.—The Christian Register of Oct. 1st contains statements which it seems to us ought to convince the candid and benevolent, not only that something of this kind may be done with success, but *ought* to be done, and that speedily.

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Congregationalism. The following questions and remarks appeared in the Recorder & Telegraph of yesterday.

"*What is Congregationalism?—On what general principles are the Congregational churches of New England at the present day established?*

"A full and satisfactory answer to these questions would probably remove the doubts and difficulties of many conscientious Christians, respecting church-government and fellowship; and would certainly gratify more than one. Honest Inquirer."

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A letter from Andover to one of the editors of the Recorder and Telagraph, states that thirty-seven young gentlemen, have expressed an intention to join the junior class at that Seminary. It is supposed that the whole number of students for the year will be about 112.

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Depositories of the publications of the American Unitarian Association have been established at the following places:—

Boston, David Reed, General Agent, 31, Washington Street.
Salem, J. R. Buffum.
Hallowell, (Me) Glazier & Co.
Keene, (N. H.) John Prentiss.
Charleston, (S. C.) M. L. Hurlbut.

Other depositories will be opened as soon as possible, from which the tracts of the Association may be obtained, on the same terms as at the general depository.

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Dedication. The new church lately erected at Northampton, for the 2d Corgregational Church and Society in that place, will be dedicated to the service of the One God on Wednesday, the 7th instant. The Sermon will be delivered by the Rev. Henry Ware, jr. of this city.

We are happy to hear of the continued prosperity of this society, and that the health of the Rev. Mr Hall is in a go od degree confirmed.

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The Rev. Benjamin C. Cutler, of Quincy, has been unanimously invited to become the minister of St Peter's Church in Salem.

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The Ordination of Mr Macomber as Pastor of the Baptist Society in Beverly, took place on Thursday, in the Rev. Dr Abbot's Church.

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An Aged Minister. The venerable and reverend Joseph Dana, D. D. of Ipswich, on the 6th ult. delivered a Discourse on the 60th Anniversary of his Ordination, from 2 Peter i, 12, 13, 14, 15. He is believed to be the only Minister in Massachusetts who has sustained that office for so long a term. Dr D. is now 83 years of age, having been ordained November 7, 1765, at the age of 23. He has survived, it is said, every acting member of his church or congregation at his ordination, except one.

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*Erratum.* In our paper of last week, near the close of the remarks on Mr Gilman's Sermon, for "*more worthy* of its prominent parts," read "*most worthy*."

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## General Intelligence.

*In Common Council, Nov. 28, 1825.*

An order passed, authorizing the Mayor and Aldermen to construct, as soon as may be, Thirteen RESERVOIRS, (in addition to the two now constructing in Liberty Square, and Union Street,) to contain not less than 250 hogsheads each, and appropriating six thousand five hundred dollars for the purpose.

The locations of the fifteen Reservoirs are as follows:—

1. Liberty Square,
2. Union Street, } Building.
3. Near Old State House.
4. Near New State House.
5. Hanover Street, near New Church.
6. Near Mr Ware's Meeting House.
7. Bowdoin Square.
8. Old South.
9. Vicinity of Theatre, Federal Street.
10. Broad Street.
11. Near Boylston Market.
12. Common Street, near St Paul's Church.
13. Summer Street.
14. Near the late Dr Baldwin's Meeting House.
15. One on India Street.

*Municipal Court of the City of Boston.* At the November term of the Municipal Court, twelve persons charged with various offences were convicted on their own confession in court.—Seventeen were convicted and four acquitted on their trial by verdict of the jury. Of those sentenced to the State Prison, were the following, viz, *Paul Martin* and *John Wilson*, seven years; *John Howard*, five years; *Charles Stevens*, two years; *Charles Perry*, two years; *William Williams*, two years and a half; *Abraham Johnson* and *John Bowden*, three years.

*Timothy Clark* and *Mary Clark* his wife were fined fifty dollars, and ordered to be imprisoned three months in the House of Correction, for keeping a brothel in Southark-street.

*Rhoda Danforth* and *Samuel Willey* were sentenced for a like offence to three months imprisonment in the House of Correction, and to pay fines, the former of two hundred dollars, and the latter of one hundred dollars.

PUBLIC SCHOOLS. The annual visitation of the Female Department of the Public Schools in this city, was made on Tuesday last by the School Committee, and the City Medals were distributed to six of the Misses of each school, most distinguished for scholarship and attention. The schools were well attended, and the exhibitions highly creditable to the instructers and pupils.

The High School for Females, lately instituted, will, we learn, be opened in December, in the Derne street school house. Mr Ebenezer Bailey has been appointed Principal Instructer. *Cent.*

### *THE MURDER OF S. P. SHARP.*

The following particular account of what is most truly termed a "horrible assassination," is copied from the Kentucky Argus of the 9th instant.

The annals of our country do not present an act so horrible as that which it is our painful duty to record. About 2 o'clock on Sunday night last, Col. Solomon P. Sharp was awakened by a knocking at his door, and on inquiring who was there, was answered that it was Covington. His wife observed it was not Covington's voice, and advised him not to rise. He, however, got up, and the stranger informed him he had come in town late and could not get a bed at any of the taverns, and solicited lodging for the night. Col. Sharp told him he should have a bed, and opened the door. The assassin entered and passed with Col. Sharp by the door of Mrs. Sharp's room. He then asked, "are you Col. Sharp?" The Colonel answered in the affirmative. The assassin then said "my name is John. A. Covington." Col. Sharp replied, "I do not know you." The assassin said "damn you, you shall soon know me," and plunged the fatal weapon into his body. Mrs. Sharp heard her husband fall and groan, and springing from her bed, alarmed the family. He was found lying upon his face near the spot where the blow had been struck, grasping for breath.

Some of the nearest citizens were immediately alarmed, and, on entering, witnessed a scene which beggars description. Col. Sharp was expiring; his wife, prostrate upon his body, was kissing him, and bathing him with tears; their infant child was crying at missing its parents, and Dr Sharp the Colonel's brother, was lying by his side exhausted and overcome by emotion. Mrs. Sharp soon became wild and delirious, in which state she continued several hours Col Sharp never spoke, and could not have lived more than ten minutes after receiving the blow. The assassin's dirk or knife penetrated the centre of his body about three inches above the naval.

The murderer escaped the same door by which he had entered. A bloody neck handkerchief was found near the door, with one corner cut off and two holes through it, evidently made by the same instrument which gave the fatal wound. Apparently, the murderer had wrapped it round his hand arm, and stabbed through it, for the purpose of avoiding being stained by the blood of his victim, and as he passed out, wiped his weapon upon it and threw it down.

Never was a more cool and deliberate murder perpetrated. The door at which the murderer applied was not the street door, but one which entered near the room where the Colonel slept, and the most private of the whole house. It is evident that he must have known the house and the room where the victim was sleeping; for, had he knocked at any other door, he would probably have been met by some other person.

The gloom which this event has spread through society is of the deepest cast. The murder of a man in his own house, at the dead hour of night, almost in the presence of his wife, and warm from her embraces, with his children sleeping around him, while extending the rites of hospitality to his assassin, is a blow at all that is sacred in social and civil life. The public feeling is also much heightened by the mystery which shrouds the motive of the murder. Colonel Sharp's talents, the station which he held, the time selected for the horrid deed, and the fact that he was not known to have a personal enemy, cause suspicions to flash across the mind that the assassin was not actuated wholly by personal considerations. May Heaven grant that, in the speedy apprehension of the murderer, all such painful thoughts may be dispelled.

$4000 REWARD.—In addition to the $1000 offered by the Trustees of Frankfort, the legislature has authorized the Governor to offer a reward of $3000 for the apprehension of the murderer of Col. Sharp. A considerable sum is also raised by private subscription; so that the whole amount offered, does not fall much short of Five Thousand Dollars.

ECLIPSE. By an article in the Boston Journal of Oct. last, by R. T. Paine, Esq. it appears that, on the afternoon of Friday next, there will be a small Eclipse of the sun visible in this city. The account which is there given for Cambridge, is as follows, in mean time.

| | H. M. S. |
|---|---|
| Conjunction of the Sun and Moon in the ecliptic, | 3 42 40,1 |
| Eclipse begins | 3 52 58,2 |
| Sun sets eclipsed. | 4 22 20 |

The moon will first touch the Sun 155° 1′ from the highest point of his disc at sunset; 4° 51′ will be eclipsed. At New-Orleans 9° 39′ will be eclipsed. At St Augustine 10° 52′ on the south, and at cape Florida 11° 32′ on the north limb. The path of the central and total eclipse will strike the United States, near cape Roman on the western, and will leave them near cape East, on the eastern side of East Florida. This will be the last eclipse of the sun that will be visible at Cambridge, until the remarkable eclipse of Feb. 12th, 1831, which eclipse will be annular at cape Charles in the state of Virginia, at the island of Nantucket in this state, and at Halifax, in the province of Nova Scotia. The next total eclipse of the sun visible in the United States, will happen Nov. 30th, 1834, when the sun will be totally eclipsed at the cities of Charleston and Beaufort, in the state of South Carolina.

ROAD TO PORTLAND. It will be seen from the paragraph under the Portsmouth date, that a material improvement is meditated in the coast road passing through Portsmouth to Portland. The new road, to proceed in nearly a direct line from Portsmouth to Newburyport, we understand is already in part, if not entirely, laid out within the limits of New-Hampshire. The part of the proposed road within the limits of this state, depends for its completion, we suppose, on the erection of the proposed new bridge over the Merrimack, at Newburyport. This part of the improvement is more material, for preserving the direction of the road, than any other. At Portsmouth a bridge has been lately erected over the Piscataqua river, six miles below the Piscataqua Bridge. The present road from this bridge through Kittery and York, is quite crooked. The new road now to be made will be an important improvement.

Gov. Manning of South Carolina, has issued his proclamation, "calling upon all Religious Societies and Denominations, and upon all persons within the limits of this State, to set apart and religiously observe Friday, the 25th day of November, as a day on which to return Thanksgiving and praise to the Almighty for his past 'bounties and mercies and loving kindness to us and to all men,' and to pray humbly to him to bless, prosper and protect our beloved country and our excellent institutions."

A private letter from Madrid of the 6th ult. says that government has determined on re-calling Gen. Vives, the Commander in Chief of Havana, and to replace him by Gen. Cruz or Doliva, and he who has not the command of the island is to have the command in chief of the troops to be assembled there, or which at least will be destined to take the field for the re-conquest of Mexico.

The attention of the Spanish Cabinet was much occupied with the subject of their Colonies in America, and it appears pretty certain that the French and English Ambassadors have called upon Spain to recognize, on certain conditions, the new states of South America. It is also said that the mediation of England was offered. The Spanish Minister replied that the King was opposed to all absolute recognition of his former colonies and the minister Zea submitted a project that each colony should have a native government named by the King, to direct its affairs, impose the taxes and pay an annual sum to Spain. The King to have a representative in each colony, with the title of Vice Roy; and, finally, the colonies on their part, to contribute to pay off the debt of Spain. The project was rejected by the King.

### *FROM LONDON PAPERS.*

ITEMS.—Business has resumed its ordinary course in Liverpool.——The Duke of Buckingham, it is said, will become Governor General of India.——The two vessels engaged to convey munitions to the Greeks, contrary to international law, remain under seizure. ——Mr CANNING has declined interfering with the Turkish Government in behalf of one *Millenger*, an Englishman in the Greek service, taken by the Turks. ——*Reform.*—One of the newspapers recently established to promote reform, proposes, that poor parents be allowed to strangle their surplus children, or at least to sell them!——Sir WALTER SCOTT has returned to his beautiful seat in Scotland—Lord COCHRANE has presented to him the dagger of Montezuma, which his Lordship obtained in South America.——The officious Lt WASHINGTON has proposed to Ibrahim Pacha to form an armistice. It is quite unnecessary to add, that the Egyptian General would not listen to it.—— The new Royal Consulative Board established by the King of Spain, of which General CASTANOS is President, has been installed at Madrid. The King delivered a speech on the occasion, in which he promised to make the reformations they should recommend, establish the credit of the kingdom, institute regular and equal taxes, and preserve the Union of the State and Church, which last, it is feared, will render the others nugatory.——The Cabinet of Paris has offered its mediation to the Pope with respect to the Concordat which his Holiness wishes to conclude with the new States of America.——The revenue of France has increased over Ten Millions of francs, in nine months.—That of England in the year ending October to nearly two millions of pounds sterling. *Cent.*

### FROM ENGLAND.

London papers to Oct. 21, have been received at New York. The articles of the greatest interest furnished by this arrival is that Captain Parry had returned from his third northern voyage in the ship Hecla, the Fury having been driven ashore and lost. He passed the last winter in Port Bowen, in Prince Regent's Inlet, in lat. 73, long. 89.

*Missionaries in Burmah.*—The London Courier of Oct. 12, gives the following extract of a letter, dated

CALCUTTA, May 22.

"It gives me infinite pleasure to acquaint you, that Mr and Mrs Judson are alive and well. Accounts have this day been received of them; they have been liberated and sent with other European prisoners to treat with the British commander for peace. A peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the christian world is deeply interested in the fate of these respected persons."

Since copying the above from the London Courier, we have been obligingly furnished with a copy of a letter, containing the same intelligence, from E. A. Newton, to Mr Evarts, Secretary of the Commissioners for Foreign Missions.

We see no further notice of the intention of an invasion of Turkey by a Russian army. *Daily Adv.*

The New York Evening Post of Friday, received here by steam boat, furnishes the following intelligence from Europe. The information of the movement of the Russian army, does not come in a form that entitles it to much regard.—*Daily Adv.*

By an arrival of the ship Sam. Robertson at New York, from Greenock, we have received accounts from London one day later than our previous advices.

The London Morning Chronicle of the 11th of October, contains a letter which says, "If you already have not the fact from other quarters, the undermentioned postscript of a letter just received from a friend in the North, where means of information are very good, is much at your service.

"I have just learned from too good an authority that the Russian army under Witgenstien, in Bessarabia, have crossed the Pruth, and commenced hostilities against the Turks. They have long been preparing for this step, and waited only for the slightest pretext to proceed to extremities. This will be the harbinger of hot work for Europe."

A general gloom prevaded the London Stock Market on the 12th. No explanation is given of the cause. The speculators were all selling Stock.

### *FROM EUROPE.*

CHARLESTON, S. C. Nov. 10.

By the French brig Dryade, from Havre, we have accounts to the 12th October. Gen. Lafayette arrived safe in the roads there, in the Brandywine frigate, on the 4th; and on the 5th the frigate appproached close to the town, exchanged salutes, and placed the General and family on board the steam boat Duchess d'Angouleme, from which he landed and proceeded to the house of Mr Delaroche. A great concourse of people collected on the pier, welcomed his return; and when on the next day he sat out for La Grange, he was accompanied by a numerous cavalcade of young men. The Lafayette family welcomed their Patriarch on board of the frigate.

The Itinerary of General Lafayette's Travels in America, in four volumes, was in publication in Paris, where three of the volumes had run through several editions.

It is probable, says the Centinel, M. Levasseur will publish, under the revision of Gen. L. an extensive history of the Year's residence of the Guest in the United States, with official documents, &c. If so, the work will furnish Europe with one of the best statistical Accounts of the United States extent, and will correct the numerous errors on the subject which have for years been circulated in Europe, by catch-penny pamphleteers.

We received yesterday, by the Stephania, arrived at New York, our Paris papers to October 24. They contain a great variety of accounts from Greece. They do not speak of any new event of importance, which can be relied on, yet from the general tenor of these accounts, it appears that the situation of Ibrahim Pacha is not quite so eligible in the Morea, as it is represented in the Oriental Spectator. There was a report, repeated from several quarters, that Ibrahim Pacha, after having killed Hussein Bey, in a quarrel, had been assassinated by a nephew of the latter. But this does not appear to rest on any satisfactory authority. The friends of the Greeks in France had not deserted their cause. Subscriptions were continued. Mr Eynard, who had previously paid a subscription of 5000 francs, sent to the President of the Greek Committee an additional sum of 25,000 francs, and declared that if it should be necessary, he was prepared to make still further efforts in their favor. *Adv.*

### FROM GIBRALTAR.

We are indebted to Mr Topliff for the loan of Gibraltar papers to October 28. They contain very little news. Commodore Hamilton, with the British ship cambrian, arrived at Malta Sept. 17, having left Napoli Aug. 29, and Modon Sept. 9. The plague was raging among the Turks at Modon, and in candia. The accounts brought by the Cambrian from the Morea, were that the operations of Ibrahim Pacha were at a stand, his communication being cut off, and his head quarters being at Tripolitza, where he was waiting for reinforcements from Alexandria. Com. Hamilton had on board the Cambrian three distinguished Turks, prisoners, whom he had received from the hands of the Greek government, for the purpose of exchanging them with Ibrahim Pacha for certain Greeks captured by the latter at Navarin. He had sent an officer to Ibrahim to make the negotiation. Com. Hamilton put into Malta for the purpose of taking in stores, and sailed again for the Morea on the 19th. *Adv.*

### THE GREEKS AND TURKS.

Accounts from Constantinople of the 16th September state, that much agitation prevailed among the Janissaries, and that murmurs had created much uneasiness. The Captain Pacha had entered with his fleet the port of Alexandria, but his vessels were all in the very worst conditon. This news, joined to that of the retreat of Ibrahim upon Navarino, had caused a great sensation in the public mind.

The siege of Missolonghi was still continued, and it was hoped the place would not fall, as the Greeks were making successful sorties. Among the Greek Chieftains dissentions and intrigues yet existed. A misunderstanding subsisted between Mavrocordato and Gen. Roche, agent of the Greek Committee.

The Haytian Envoys have been received in Paris, and introduced into the Court circles,

There was a report in Madrid, that a revolution had broken out in Mexico and Colombia, in favour of King Ferdinand.

Among the fine vessels which left England to assist the Greeks, just before the proclamation was published, was a large East Indiaman, which had been fitted up as a complete man of war, and a vessel which had been armed as a brig of war.

It appears by the Paris papers that there was a disturbance at Rouen when General Lafayette passed through that town. He dined with M. Cahanon, one of his old colleagues in the Chamber of Deputies. More than two thousand persons assembled in front of the house in the evening, shouting "Vive Lafayette!" The police thought fit to callout the troops to clear the street.—The populace were charged with drawn sabres, and many were injured.

The latest advices from Greece are encouraging. A letter from Zante of Sept 9th says:—The Greeks are now in very good spirits, and Colocotroni's army, when I crossed the Morea five days ago, was between 12 and 14,000 strong, and was daily increasing, by the Moreotes coming down from the mountains to join him. Their affairs in all quarters have assumed a favorable aspect. The Greeks are more united than they have ever been, and this campaign may be considered as approaching to a termination.

TO CORRESPONDENTS. It is a rule from which we cannot consistently deviate, to insert no anonymous obituary notices, unless it be of persons publicly known, or of whom we have personally some knowledge. On this principle it is that we have *deferred* a well written obituary notice received the past week.

### MARRIAGES.

In this city, on Tuesday evening, by the Rev. Mr Wisner, Mr William Cunningham, to Miss Theodocia W. Clapp.

In Barre, on Thanksgiving evening, by Rev Mr Thompson, Mr Josiah D. Halden, to Miss Martha Wardsworth.

In Stoughton, Mr Abner Drake, jr to Miss Hannah Bilson; Mr Benjamin Drake to Miss Eliza French.

In Salem, Mr Moses H. Pilsbury to Miss Lucy M'Intire.

In Danvers, Mr Isaiah Wolden, of Lynn, to Miss Anna Symonds, of Danvers.

In Lynn, Mr Amos Rowe, of Gloucester, to Miss Rebecca Stanley.

In Scituate, Mr Elijah Clapp to Miss Harriet Ford.

In Somerset, Rev. William Barton, of Taunton, to Miss Martha Pettis,

### DEATHS.

In Cambridgeport, on the 26th ult. Henry W. youngest child of Capt. Daniel T. Curtis, aged 14 months.

In Milton, Nov. 24th Mr Isaac R. Fuller, son of Mr Amasa F. aged 25.

In Kennebunk, Capt. Isaac Kimball,

On the coast of Africa, Jan. 4, James Little—10th, Elias Whitney—March 13, Robert Stevens—all seamen of the Pedlar.—In July, Mr William Tucker, aged 29, 1st mate of schr. Hayti, of Boston.

### OBITUARY NOTICES.

Died, at sea, on the 10th November, on his passage from the Mediterranean to the United States, of pulmonary consumption, the brave and exemplary Commodore THOMAS MACDONOUGH, of the United States Navy, commander of the squadron on Lake Champlain during the last war, and late commander of the frigate Constitution.—The health of this excellent officer had been on the decline for some months, and he had received permission to leave the command of his ship and return home. He accordingly embarked at Gibraltar, in the brig Edgar, for New York, and sailed on the 24th October, in company with Surgeon Turk, Mr Greir, Chaplain, and several others, belonging to the squadron. On her arrival on the American coast, the brig was compelled by the weather to put into the Delaware, where the remains of the deceased were landed, and were expected to be sent to New York, and probably to Connecticut, his native State, for interment. The merits of this excellent officer are well known.—His wife died a few months since, in Middletown, and they have left four sons and a daughter;—one of the sons was with the Commodore at his decease.

Died, in Newton, on Tuesday morning last, the Hon. WILLIAM HULL, in the 73d year of his age, a Field Officer of the Army of the Revolution, and late Brigadier-General of the Army of the United States.

## UNITED STATES LITERARY GAZETTE.

THIS day published by *Cummings, Hilliard & Co.* and *Harrison Gray*,

*The UNITED STATES LITERARY GAZETTE.*

CONTENTS.

*Reviews.* Reform of Harvard College—Mr Ticknor's Remarks on Changes lately proposed or adopted in Harvard University—Continued—President Lindsley's Inaugural Address—Mr Gallaudet's Plan of a Seminary for the Education of Instructers of Youth—Dr Johnson's Observations on the Improvement of Seminaries of Learning.

*Miscellany.* A Residence in Glasgow—Professor Jardine—The Bachelor—No. II.

*Original Poetry.* Italy—A Conference—Ode to Greece.

*Critical Notices.* Mr Brainard's Address on Groton Heights—Rev Dr Miller's Address.

*Intelligence.* Gen. Gourgaud *versus* Count de Segur—Paris a Seaport—Percival's Poems—A New Invention.

List of New Publications—LITERARY ADVERTISER.

dec. 3.


## CHRISTIAN CALENDAR.

JUST Published, and for sale at 81 Washington Street. The Christian Calendar, and New-England Farmer's Almanack for 1826. Nov. 26.

## ATHENEUM.

THIS day published, by *John Cotton*, (corner of Washington and Franklin streets) *The ATHENEUM; or Spirit of the English Magazines.*

CONTENTS.

Cuvier's Fossil Remains—Woman's Hate—The Wife and Witch—The Light Supper; or, Oysters in Abundance; A Tale founded on Fact—Jan Schalken's Three Wishes; a Dutch Legend—Letters of a South-American Seamen—Stanzas to——— A Short Mystery from the German—The Song of the Harvest—Farther Portions of the Autobigraphy of Mansie Waunch, Tailor—Racing in Russia—Late American Books; Lionel Lincoln—My Grandfather's Legacy; Entering the Army—Varieties—Slave Trade—Crushing and Washing Lead—Anecdote. Dec. 3.

## THE RECIPROCAL DUTIES OF PARENTS AND CHILDREN.

BY Mrs Taylor, author of Practical Hints, &c. is just published and for sale by *JAMES LORING*, Cornhill.—Price 63 cents.

The following notice of the above work is from the U. S. Lit. Gazette, Nov. 15.—"This is an interesting little volume written for the best of purposes. It treats of the duties of parents and children in several of the stages and conditions of their relationship, and frequently illustrates and enforces them by short narratives. Dec. 3.

## FAMILY PRAYER BOOK.

FOR sale at *Cummings Hilliards & Co.* and at 81 Washington-st Brooks' Prayer.

## MUNROE & FRANCIS,

128, *Washington Street*,

OFFER for sale the following London Books, just received, at low prices, viz.—Art of Beatuy; Arts and Artists; 2500 Anecdotes; Aspin's Naval and Military Exploits; Arabian Nights Entertainments, with 140 Engravings; Aiken's British Poets; Apocryphal New Testament; Brown's Works, 1 vol; Boswell's Johnson; Blair's Sermons, 1 vol; Beauties of Shakspeare; Bacon's Works; Book of Trades; British Prose Writers; British Poets, diamond ed; Cruden's Concordance; Brewer's England; Celebrated Trials; Concert Room and Orchestra Anecdotes; Crabbe's Works; Cogan on the Passions; Conversations on Botany; Cyclopœdia of Mathematics; of Physics; of Chemistry; of History; Dryden's Fables; De Solme on the Constitution; Don Quixote; Elegant Extracts; Ferguson's Rome, 1 vol; Fielding's Proverbs; Fox's Martyrs; Gurney's Dictionary of the Bible; Gem; Goldsmith's England; Rome; Greece; Gibbon's Rome; Gil Blas; Granger's Biographical History of England; Galt's Pictures; Grammont's Memoirs; Gradus ad Parnassum; Gourlay's Canada; Haslitt's Poets; Holland's Cookery; Johnson's Works; Jones' Lexicon; Imison's Elements of Science and Arts; Lambeth and the Vatican; Little Lexicon; Loudon's Gardener; Lanyhorne's Plutarch; Locke's Works; Leigh's London; Mirror and Lounger, 1 vol; Makensie's Works; Mortimer's Commercial Dictionary; Mawe's Gardener; Oracle of Human Destiny; Ossian; Percy Anecdotes; Paley's Works, 1 and 5 vols—Pope's Works, 1 vol—The Pulpit—Pinnock's Catechism—Planta's Paris—Paley's Sermons, 1 vol—Rollin's Ancient History—Shakspeare, 1 and 6 vols—Spectator, 1 vol—Septuagint, Leipsic ed—Sterne's Works—Tatler and Guardian—Travels of Rolando—Toast-master—Tales of the Castle—Universal Songster—Westminster Hall, or Anecdotes of the Bar, Bench, and Woolsack—Warton's History of English Poetry—Berthollet on Dying—Cabinet-maker's Guide—Chemist—Gray's British Plants—Kelly's Cambist—Nicholson's Mechanics—Analysis of Chess—Ure's Chemistry—Kennedy on the Management of Children—Bell on Bones—Hogarth's Works—Illustrations of the Waverley Novels and Sketch Book—The English Spy, colored Plates—Life of an Actor—Italian Tales, Cruikshanks designs—Rolando on Fencing. dec 3

## MEMOIR OF REV. B. GOODIER.

FOR sale at 81 Washington St (up stairs) Memoir of Rev. Benjamin Goodier, from the Christian Examiner. Nov. 26.

## CHRISTIAN EXAMINER.

JUST Published by CUMMINGS, HILLIARD, & Co. 134 Washington St. *The CHRISTIAN EXAMINER and Theological Review*, for Sept. and Oct.

CONTENTS.

MISCELLANY. A short view of the history and present state of christianity in South India; Memoir of the Rev. Benjamin Goodier.

COLLECTIONS. Ceremonies and superstitions of the Catholic church; singing of the Miserere; ceremonies of Good Friday; new miracles; sale of indulgences; the espousal of St Catharine.

ORIGINAL POETRY. To the Ursa Major.

REVIEW. *Art.* xv. Duncan and Miller on Creeds; *Art.* xvi. A letter addressed to the king, by Thomas Thrush, on resigning his commission as a captain in the royal navy; *Art.* xvii Turner's sermons.

INTELLIGENCE. Lord Liverpool on bible meetings; a controversy in the British and Foreign Bible Society; slave trade; Sierra Leone; theological school; Evangelical Missionary Society. *New Publications*, with Remarks. Nov. 26.

## BOOK AND JOB PRINTING

EXECUTED BY

**Isaac R. Butts & Co.**

*NO. 4, SPEAR'S BUILDINGS, CONGRESS STREET.*

## MR GREENWOOD'S SERMON.

THE Sermon of the Rev. Mr Greenwood, on the late anniversary of the Boston Female Asylum, may also be obtained as above.

☞ ALSO.....An assortment of Religious Tracts, practical and doctrinal.

## AMERICAN UNITARIAN ASSOCIATION.

THE General Depository of the Association is established at the office of the Christian Register, No 81, Washington street, (Up-Stairs.)

Mr David Reed is appointed General Agent for the sale of Tracts from whom subscribers and agents will receive their supplies. oct 22.

## ☞ REMOVAL. ☜

THE Counting Room of the Christian Register is removed to the Chambers of the large building called CORNHILL SQUARE, No. 81 Washington Street, nearly opposite the head of State Street.

☞ The Treasurer of the Massachusetts Peace Society, may be found at the abovementioned place.

## APPEAL TO LIBERAL CHRISTIANS, &c.

AT the Christian Register office, No 81, Washington-street, Up Stairs, and at the Bookstores generally; just published and for sale "An Appeal to Liberal Christians, for the Cause of Christianity in India, by a member of the society for obtaining information respecting the state of religion in India.

## UNITARIAN MISCELLANY.

COMPLETE sets of the Unitarian Miscellany may be had at the Counting Room of the Christian Register, No. 81 Washington Street.

☞ Also odd numbers furnished.

## HINTS ON THE LORD'S SUPPER.

A TRACT has just been published, and is for sale at this office, entitled "*Hints on the Observance of the Lord's Supper.* It is composed of extracts from the Rev. Mr Buckminster's Sermon, on that subject. oct. 8.

## MISCELLANEOUS.

### INSCRIPTION.

With this title the U. S. Literary Gazette introduces the following highly poetical stanzas from the pen of Dr Percival.

STRANGER, if thou hast ever bless'd the shade,
That lent thee shelter from the sun or rain,
Thou wilt not rest thee underneath this elm
Without a sense of gratitude. The boughs
That overshadow thee, have borne the brunt
Of centuries, and the records of the past
In all their whispering leaves. We cannot hear them
Telling their tales, through the long summer day,
To the cool west wind, and have other thoughts,
Than of the generations, who have sat,
In long succession, on the mossy turf
That beds these twisted roots. Sunshine and calm,
Darkness and storm, have been around these boughs,
And they have smil'd to the unclouded sky,
And rock'd in the rude tempest, but who have stood
Unbroken, while the stream of human life
Has ebb'd and flowed like the perpetual tide,
And hardly left a trace upon its shores,
To tell us where it came. Then rest thee, stranger,
And think thou hearest in the ancient wood
A monitor, that warns thee of thy end
With a low earnest voice—a voice of kindness,
That, like a silent fountain running over,
Refreshes where it flows; and like its waters,
Gives life to the sere heart it passes by.

### COMPLAINTS OF THE POOR.

By Southey.

*And wherefore do the poor complain?*
The rich man ask'd of me:
Come walk abroad with me, said I,
And I will answer thee.

'Twas evening, and the frozen streets
Were cheerless to behold:
And we were wrapt and coated well,
But yet we felt the cold.

We met an old bare-headed man,
His locks were few and white;
I ask'd him what he did abroad,
In that cold winter night.

'Twas bitter keen, indeed, he said,
But at home no fire had he;
And, *therefore*, he had come abroad,
To ask for charity,

We met a young bare-footed child,
And she begged loud and bold,
I ask'd her what she did abroad,
When the wind it blew so cold.

She said her father was at home,
And he lay sick in bed;
And, *therefore*, was it she was sent
Abroad to beg for bread.

We saw a woman sitting down
Upon a stone to rest;
She had a baby at her back,
Another at her breast.

I ask'd her why she loiter'd there,
When the wind it was so chill;
She turn'd her head, and bade the child,
That scream'd behind, be still,

She told us, that her husband serv'd,
A soldier, far away;
And, *therefore*, to her parish, she
Was begging back her way.

We met a girl—her dress was loose,
And sunken was her eye;
Who, with the wanton's hollow voice,
Address'd the passers by.

I ask'd her what there was in guilt,
That could her heart allure
To shame, disease and late remorse—
She answer'd she was poor.

I turn'd me to the rich man then,
For silently stood he;
You ask'd me why the poor complain,
And these have answer'd thee.

### SCOTLAND AND ENGLAND COMPARED.

[FROM THE SCOTSMAN.]

Example teaches better than precept; and we do not know if any thing would enlighten our Irish neighbors more, as to what they lose by their internal distractions, than to shew them what a country with infinitely fewer natural advantages than theirs, and which was inhabited a century ago, by a people still more lawless and turbulent than the Irish of that day, has become, by the force of habits, of order and industry, with very little aid from political institutions.

Scotland and Ireland are very nearly of the same extent, the area of the former, with its Islands, being in round numbers about 31,000 square miles. Land is of value, however, only for what grows on it, or lies under it, and a large portion of Scotland is so utterly destitute of mineral and vegetable wealth, that the real superiority of Ireland is very great. To the eye of an Englishman, accustomed to the unbroken richness of his own country, Scotland presents merely a confused assemblage of mountains, with some few stripes and patches of arable land, scattered in the valleys which divide one ridge from another.

Sir John Sinclair estimates the productive soils of Scotland at 5,000,000 of acres, out of 19,000,000, or little more than one-fourth. In a Parliamentary Report (1813, 1814) the bogs and mountains of Ireland are estimated at 2,300,000 acres, and the arable land at 18,107,000. The productive soil of Ireland is therefore to that of Scotland as 18 to 5, or as three and a half to one. The population of Scotland in 1821 was 2,093,000 and that of Ireland, 6,846,000. The ratio is therefore very nearly the same as in the case of the arable soil, or as three and a half to one.

In the 20 years from 1801 to 1821, the population of Scotland has, upon an average, increased annually at the rate of 135 persons upon each 10,000, and if this rate of increase were to continue constant, it would double itself in 51 years.

Comparing Dr. Beaufort's estimate of the number of inhabitants in Ireland for 1792, with the returns for 1821, the population appears to have increased at the rate of 170 persons upon each 10,000 annually, and should double itself in 41 years. But if we take the hearth money returns of 1785 as a basis, the annual increase is 224 upon each 10,000, and the period of doubling 29 years. The former calculation is probably nearer the truth than the latter.

The wealth of the two countries ought to be in proportion to their natural advantages, or nearly as 1 and 3 1-2. No data exist in any country, from which the amount of its accumulated capital can be ascertained with precision, but the public revenues may afford us materials for an approximate judgment.

In the year ending 5th January last, the net produce of the three United Kingdoms was £57,535,765. Of this sum, Ireland, which contains very nearly one-third of the population, and rather more than one-fourth of the territorial surface, contributed £4,265,737, or about *one thirteenth part*.

The revenue derived from Scotland is not distinguished from that of England in the annual finance accounts; but a Parliamentry paper of 1822, supplies the following statement for 1821.

| | *Gross Revenue.* | *Net Revenue.* |
|---|---|---|
| England | £54,564,910 | 48,029,587 |
| Scotland | 4,292,567 | 3,436,642 |
| Ireland | 5,181,208 | 4,039,573 |
| | £64,038,686 | £55,505,602 |

The net revenue of Scotland in 1821, was £3.436,642; that of Ireland, to be in due proportion, should have been £12,000,000, but it was no more than one-third part of this amount.

The exports of the two countries in 1823, estimated at the official rates were—

| | |
|---|---|
| Scotland | £6,070,535 |
| Ireland | 3,152,749 |

But of the exports from Ireland in 1823, only £674,815 were to foreign countries, the rest being to Britain. Our belief is, that the whole of the exports, set down as those of Scotland, were to foreign parts, except what went to Ireland. What follows will throw light upon this point.

The most surprising contrast is exhibited by the two countries. If the subjoined were not drawn from so authentic a source as the Finance Book, it would certainly not be credited.

*Number of ships and men that belonged to the several ports of Scotland and of Ireland, on the 30th Sept. 1824.*

| | SHIPS. | TONS. | MEN & BOYS. |
|---|---|---|---|
| Scotland | 2,961 | 266,975 | 19,631 |
| Ireland | 1,376 | 73,263 | 6,779 |
| England | 16,466 | 1,981,685 | 123,332 |

*Ships built in* 1824.

| | SHIPS. | TONS. |
|---|---|---|
| In Scotland | 139 | 12,840 |
| Ireland | 35 | 1,815 |
| England | 625 | 76,428 |

Thus the amount of shipping belonging to Ireland, *is only one third of that belonging to Scotland; instead of being three times greater!* The tonnage of the vessels built in Ireland in 1824, was only *one seventh* of the vessels built in Scotland. We suspect, indeed, that the Clyde has nearly as much shipping as the whole ports in the periphery of the Emerald Isle—as it certainly has a greater proportion of commercial enterprise. It is not without reason that Swift, when The Trade of Ireland, was given as a toast, declined to drink it, declaring "that he drank no *memories*." It might be supposed, that though the native shipping of Ireland is small, she has a considerable trade carried on by the shipping of other countries; but the following document will show that this is not the case:

*Ships which entered the ports of the United Kingdom in* 1824.

| | SPIPS. | TONS. | MEN. |
|---|---|---|---|
| British. | | | |
| England | 9975 | 1,507,107 | 90,770 |
| Scotland | 1149 | 198,383 | 12,712 |
| Ireland | 609 | 91,825 | 5,213 |
| Foreign. | | | |
| England | 4879 | 650,126 | 35,970 |
| Scotland | 401 | 44,752 | 2,692 |
| Ireland | 373 | 64,561 | 3,450 |

### AMERICAN BIOGRAPHY.

*Signers of the Declaration of Independence.*

From Lempriere's Biographical Dictionary.

Thomas Lynch, jun. one of the signers of the Declaration of American Independence, was born in Prince-George's parish, South Carolina, Aug. 5th, 1749, and was educated at Cambridge, England. He afterwards entered at the Temple, but before completing his course, returned in 1772 to America. On the raising of the first troops in South Carolina, in 1775, he received the commission of a captain, but in consequence of the illness of his father, toward the close of that year, was elected to fill his seat in Congress, for which he was eminently qualified, by his superior intellect, extensive knowledge, and persuasive eloquence. The decline of his health obliged him in the autumn of 1776 to retire from public employment. After lingering till near the close of 1779, he embarked for St Eustatia, with the intention of visiting Europe; and by some unknown accident, perished with all the ship's company at sea.

John Witherspoon, D. D. LL. D. President of the college at Princeton, New Jersey, was born in Yester, Scotland, February 5th, 1722, and educated at Edinburgh. He was settled in the ministry, first at Beith, and afterwards at Paisley, and became one of the most distinguished of the Scottish clergy, for talents and influence. He published while there his "Characteristics," and became the leader of the orthodox part of the clergy. He was invited to remove to several distinguished cities in Europe, but at length accepted an appointment to the presidency of the college at Princeton, N. J., and came to that state with his family in 1768. The war of the revolution dispersed the students, and left him at leisure to engage in civil employments, to which he was almost immediately called. He was elected a member of the convention which formed the constitution of New Jersey, and in 1776 was appointed a member of congress, and retained a seat in that body till the conclusion of peace. His name is affixed to the declaration of independence, and the articles of confederation. After the war the college was re-opened, and he returned to his duties there. During the last two years of his life he suffered the loss of his sight. He died November 15th, 1794, in the 73d year of his age. He possessed a mind of great vigor and activity, of uncommon shrewdness and humor, his learning was very various and extensive, and his discernment of character singularly keen. His preaching was characterized by perspicuity and energy; he was an able politician, and a zealous friend of liberty, and a highly amiable, amusive, and instructing companion.—His works have been published in 4 vols. 8vo.

Joseph Hawes, one of the signers of the Declaration of American Independence, was a delegate from North Carolina to the first continental congress which convened at Philadelphia, and continued a member until his death, which took place during the session of that body, November 10th, 1779. He possessed a strong mind, and great decision of character, and devoted himself with eminent zeal and industry to the duties of his station, until his health sunk under his too intense application. His private life was amiable, as his public services were honorable and useful.

Lyman Hall, whose name is affixed to the declaration of American Independence, was born in Connecticut, in 1731, and received a classical education. Having studied medicine he removed to Georgia in 1752, and established himself as a physician at Sudbury. At the beginning of the revolutionary struggle he entered with warmth into the defence of the colonial rights, and was a member of the republican conventions of Georgia in 1774 and 1775, and in the latter year was appointed by the parish of St. John's a representative in the general congress, and was elected again in July of that year by the whole province, on its accession to the confederation. He was an active and useful member of that body, and advocated the declaration of independence. In 1780 he again held a seat in congress, and the following year was chosen governor of Georgia. He died about the 60th year of his age. He possessed a strong and discriminating mind, a sound judgment, a happy talent for conciliating esteem and confidence, and did much by his mild and persuasive manners to unite the citizens of Georgia in the defence of their liberties.

Francis Lightfoot Lee, one of the signers of the Declaration of American Independence, was a member of the committee of safety of Virginia in 1775, and the same year elected a delegate to congress in the place of Mr Bland. He had been a member of the house of Burgesses in 1767, and one of the committee for preparing the memorial and remonstrance to parliament respecting taxation. He was a brother of Arthur Lee, and died at Richmond, April, 1767, aged 63.

Carter Braxton, one of the signers of the Declaration of American Independence, was from Virginia.

Benjamin Harrison, one of the signers of the Declaration of American Independence, was from Virginia.

Thomas Nelson, jun. one of the signers of the Declaration of American Independence, was from Virginia.

John Penn, one of the signers of the Declaration of American Independence, was from North Carolina.

### MISSIONS TO AFRICA.

*Letter from Lott Carey, colored Missionary at Liberia, to the editor of the Columbian Star.*

Monrovia, Aug. 16, 1825.

*Dear Brother,*—I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the Felicity. Our Sunday school and missionary school both go on and prosper, although our number is not as great as it has been.

I have made a visit up to Grand Cape Mount; and while I was there, I lost no time in endeavoring to determine what was the prospect in getting a school on the way among them. They were very desirous that I shall establish a school up there. I think, if the Board will support a school one year, that after that time it may be conducted with a very little expense; and all I am waiting for is books, and the opinion of the Board on the subject. Please lose no time in getting books sent on for this object, for that is the largest field for labor in this part of the coast. Any man whose heart is fully set on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get it established.

Our little church has been wonderfully blessed of late. I baptized two yesterday; and the Sunday before, and three the Sunday before that.

If the Board of Missions ever intend to send a Missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to peform it. May the Lord protect us both. I hope to come to your next annual meeting. Yours, LOTT CAREY.

### ON JUDGING JUSTLY.

A perfectly just and sound mind is a rare and invaluable gift. But it is still more unusual to see such a mind unbiassed in all its actions. God has given this soundness of mind to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are, at all times, perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him, that, possibly, the balance wheel might have been near a magnet. On applying a needle to it he found his suspicions true. Here was all the mischief. The steel work in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be MAGNETIZED by any predilection, it must act irregularly. *Cecil.*

The Burmese Imperial State Carriage, which was captured at an early period of the present sanguinary Indian war, has reached England, and is preparing for a public exhibition at the Egyptian Hall, London. It is, without exception, one of the most splendid works of art that has ever been produced, presenting an entire blaze of gold, silver and precious stones. Of the latter, the number must amount to many thousands, comprehending diamonds, rubies, sapphires, white and blue, emeralds, amethysts, garnets, topazes, cat's eyes, crystals, &c. The carving is of a very superior description; the form and construction of the vehicle is extraordinary; and the general taste displayed throughout the whole design is at once so grand and imposing, yet at the same time so chaste and refined, as to defy all rivalry even from European workmanship. The warlike power and resources of this surprising people are at present exciting universal astonishment and attention. This new object attests the fact, that, for taste in design and skill in the execution of works of art, their talents have been no less hidden and unknown to us. The carriage stands between twenty and thirty feet in height, and is drawn by elephants.

*Ackerman's Repository.*

Westfield, (Mass.) Nov. 16.—*New Cavern Discovered.*—We are informed that a new cavern was discovered in Granby, Conn. a few days since, by two men who were hunting, about a mile from the meeting house. It was close to, or directly under the place where a tree had been turned up. Two large roots ran perpendicular, on one of which was seen a hinge where a door, to all appearances, formerly hung.—This was the entrance. Inside was discovered two human statues, cut either in wood or the earth. 1760 was seen engraved in one or two instances, and several articles were found there bearing the appearance of having remained in the situation in which they were first noticed, a great number of years. This discovery has excited some considerable curiosity in Granby and the adjacent towns; more particularly as it was discovered within so short a distance of the immediate neighborhood; and that it should have remained to this time without being known.

### AGRICULTURAL CHANGES.

From the experience of several planters who have given the Ribband Sugar Cane repeated trials, it is now almost reduced to a certainty, that the plant will come to maturity in all the parishes of this state, excepting perhaps Ouachita. Thus, there would be more than two millions of acres of first rate land, on which sugar could be made; and instead of counting forty or fifty thousand hogsheads as a large crop, the planters would send four or five thousand hogsheads to market; a quantity sufficient to supply the whole United States, let their population increase as it may.

*N. Orleans Pa.*

### HONEY.

Mr Ezra Williams, 2d, of Ashfield, bought a hive of bees six years ago, and afterwards connected other hives with the original one in such a manner as to prevent the bees from swarming. He took up the hives a few days since, and after making half a barrel of metheglin, had 293 lbs. of strained honey, and 91 lbs. of excellent honey in the comb, making 384 lbs. He made also 37 lbs of bees wax.


## MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Brera on Worms. This is a practical work of great value, embracing the natural history of such worms as inhabit the human body, the diseases they produce, and the cure of these diseases.
Dr Coffin's Dissertation on Medical Education, and on the medical profession,
On the Dangers and Duties of Sepulture.
Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
ownsend's Guide to Health 2 vols.
Smith on the Nerves.
Med. Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
Thacher on Hydrophobia.
Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
Thomas' Family Physician.
cot t on the Gout.
Beddoes' Med. Observations.
Swans Sydenham.
Fordyces Practice.
Phamacopoia New York Hospital.
Moor's Sketches.
Rushes' Med. Enquiries 2 vols.
Wyllich on Diet and Regimen 2 vols.
Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
istot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf.

## SPARKS' THEOLOGICAL TRACTS.

IN the press, and will be published in a few days, the Eleventh number of Sparks' Collection of Essays and Tracts in Theology. nov 12



## CHRISTIAN REGISTER

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